Price Twopence 3s. per annum post free.

The Non-Subscribing Presbyterian

No. 305. FEBRUARY, 1932.

PEACE. LOVE. HARMONY.

"He maketh wars to cease unto the end of the earth."—Ps. 46, 9.

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NOTES AND NEWS.

All who desire peace on earth and have goodwill towards men in their hearts, will watch the proceedings of the Disarmament Conference, with earnest desire that it will accomplish the end for which it has been brought together. The last Great War was referred to as a war to end war and many sincerely believed that it was such. But the civilized nations of the world are at the present moment on a stronger war-footing than they were prior to 1914. France, at the present moment, is more fully prepared for war than she was at the zenith of Napoleon's career. The great danger to the world, is that another war, instead of being confined mainly to the continent of Europe, might become a war between Europeans and Asiatics, might easily develop into a world-wide conflagration and the progress of centuries be undone and the race sink back into savagery. Surely we learned in the last Great War that it is impossible to calculate the limits to the outbreak, once it has begun, and that to be the victor, to win the war, is to lose the peace. And all for what? A younger generation is rising up. It is the flower of our youth who have to be sacrificed, and in the growing fraternity of the youths of all nations, it is for them to make a stand and say to their national leaders, that they who make the wars, themselves must fight them. These words may rightly be spoken, in the time of peace, in time of war they would be treason.

* * *

The following words were recently spoken from a pulpit in Chicago:—"If I can be reverent for life as I see life in all forms around me, if I can have goodwill towards all, no matter who they may be or what their forms of living, their customs, their beliefs, if I can maintain strong and pure that goodwill towards all, if I can be understanding towards them, I am a Christian no matter what I call myself. I may call myself a Hindu, or a Buddhist, or a Methodist, or a Baptist. I am a Christian if I understand life and reverence it. I am a Christian if I understand my fellow man and respect him no matter on what pathway he may be travelling. That is Christianity. That is the supreme discovery to make in the world today, through all the fogs and clouds and dogmas and doctrines coming in between us and the simplicities of the truths we really seek."

* * *

Dr. John Haynes Holmes, at the close of his European tour could not find opportunity to visit Belfast. A recent sermon of his, given in New York and published—"Is Christianity living or dead?" has the following passage —"There is a new spirit in the world. I have seen it in the dedication of the youth of Germany; I have felt it in the ardour of the Communists in Russia; I have touched it in the transcendent person of Gandhi of India. Much of this spirit is rough and crude; little of it is yet articulate or even conscious . . . But it is moving men to sacrifice, quickening them to brotherhood, and leading them to visions of a better world. Like Primitive Christianity, it is declaring to a dying society, 'Behold I make all things new.' And this, if I may mistake not, is religion!"

* * *

Rev. John Begg has succeeded in getting together, at the request of G.P.C. of Synod, a complete set of the Non-Subscribing Presbyterian. We congratulate Mr. Begg on the success of what has not been an easy task by any means, but has involved a good deal of searching to make up the complete set.

The One.

Nothing can exist in God's world save by God Himself. There is none other life but His life, none other consciousness except His consciousness, none other will save His will, in course of evolution in us.

ANNIE BESANT.

Wise Men of the East.

The East has many Wise Men, who one after another has each given out a religion; the chief idea of one being Duty, another Purity, another Beauty, another Science—for that is what Egypt gave to the world—chemistry takes its name from the city of Khem, and Buddhism simply means Wisdom. In a way, all these Wise Men did gather round the cradle of Christ—not personally of course, but by means of their religions. A river may have its source high up in a mountain stream, and descend to a big cup-shaped hollow among the mountains, and other streams may do the same, and the cup overflows, and the main stream goes out from that lake. That was something like what happened with Christianity. It was only a single stream at first; but that stream descended to Alexandria. Not many foreigners had occasion to go to Jerusalem; but, Alexandria, the big seaport at the mouth of the Nile, was then the London of the world. It was the great centre of commerce, and the town was divided into different sections according to the nationalities of the people, as at Carrickfergus there is a Scotch street and an Irish street. When Christianity became established in Alexandria —(tradition ascribes that to St. John)—the different religions gathered round. There was a great deal of liberalism in religion at that place, people of one religion recognised the good in other religions and the fact was that there was a great deal which they all held in common, and thus these various religions gave their contributions. That is not to say that they did so intentionally, but their influences worked in that direction. It was really at Alexandria, that the ritual which forms such a large portion of the worship in the ancient Churches—Coptic, Greek, Roman—took its rise. Very truly the older religions gave the gold and the incense—they gave ceremonial—some of which came from the old Egyptian Religion. There were countries that gave philosophy, such as we have at the beginning of St. John's Gospel—Alexandrian teaching.

For nearly three hundred years, Alexandria was the chief centre for Christian learning. It was there that Origen said—"You cannot build the Church upon ignorance." It was there, the schools which were called "Gnostic" had their existence, which taught that God was to be known, as well as believed in, and that "the knowledge of God was eternal life." It was there, that the big controversies, such as that on the doctrine of the Trinity began, so that in those days the true centre of the Church was Alexandria. The Bishop of Rome had to take his place with other Bishops, such as Alexandria, Jerusalem, Ephesus, Antioch, Constantinople, and it was only as the Church of Rome became more powerful, because of political reasons, that a special deference came to be paid to the Roman Bishop. But in time the Bishop of Rome became not only Bishop, but a King, practically an Emperor, though that title came to be handed over to the Austrian King. Ultimately, it meant the split—though that was not the pretext—between the Eastern and Western Churches. The Greek Church never has acknowledged the Pope as having any authority over it, and has always withstood the claims of Rome, to be supreme over all the Churches of Christendom. At first, Christianity was more life than creed; the Fatherhood of God and Brotherhood of Man were more to the fore in the beginning. Gradually "belief" was made more important than "life" and then the trouble began. They were Wise Men that came round the cradle, they had seen the Star. Christianity was simply the Wisdom, the Divine Wisdom, as proclaimed by Jesus and His apostles. "Wisdom is justified of her children." Wisdom is simply common-sense. It is not dogma that has to be learned like the catechism, it is like light in a dark place that gives understanding. "The light lightens everyone born into the world" That is the Star, "Follow the gleam."

ULLIN.

Offerings.

Gold, frankincense, and myrrh, the traditional gifts of the Magi of the East to Christ were offered on behalf of the King, on Epiphany, January 6th. The gifts were presented at the Chapel Royal, St. James's. Yeomen of the King's bodyguard in their Tudor uniforms of scarlet and gold, formed a guard of honour for the gifts.

Father Stanton, curate of St. Alban's, Holborn, was well-known in London, was very popular because of his ready wit, and his kindliness to everyone. A parishioner doubted whether the introduction of ritualistic

usages was "wise." Father Stanton replied: "There are only two classes of people who are emphatically termed 'wise' in the New Testament—the 'wise men' who offered incense and the 'wise virgins' who carried processional lights." A visiting bishop said to him, "I don't like your incense." "I'm sorry," replied Father Stanton gravely, "it's the best I can get, I pay 3/6 a pound for it." To another who complained that he disliked the "stink" of incense, he replied, "I am sorry, for you see there will be only two stinks in the next world." "What are those?" was the surprised inquiry. "Incense and brimstone," answered Father Stanton.

Cigarettes.

A Jesuit Father maintained in the "Nineteenth Century" that "animals had no rights," and that if human beings extended kindness to them, that was purely benevolence; and on that basis vivisection was defended." It would be unfair to Roman Catholics to say that that was a dogma of their faith. Results of experiments on dogs have lately been forwarded, according to the "Daily Express" to the Belgian Academy of Medicine. They are not pleasant reading, but they illustrate the deadliness of the poisons in tobacco, of which nicotine is the essential poison. By means of special apparatus dogs were made to inhale the smoke of the most popular brands of cigarettes. Thirty dogs were experimented on with disastrous effects to their bodies, six of them died from the intoxication, the mortal dose varying between that contained from half to one-and-a-half cigarettes. "Denicotinised" tobacco is quite as poisonous as the other variety. A healthy adult may use tobacco moderately but "inhalation is incontestably a dangerous practice."

REVIEWS.

"Unitarian Hymn Writers."—

R. N. STEPHENSON. M.A.

"The Lindsey Press"—3/6.

For every one person who knows a Unitarian book or pamphlet, there are hundreds who know Unitarian hymns, without realising that they are such, preachers opposing Unitarianism have been known, on such occasions to use Unitarian hymns in their services. There are carefully reasoned out pamphlets; but a vast number of people cannot follow argument, it leaves them cold: but here is a book, full of short biographies of hymn-writers, in each instance from among many, selecting one hymn that is wellknown. There are people who wouldn't touch a Unitarian book except with a pair of tongs, but surely they would pause, before they committed this one to the flames. It has been our privilege to know personally several of these hymn-writers and with some of the others to know places where they laboured.

Take John Johns (1801-1847) author of "Come Kingdom of our God." He commenced his ministry at Crediton, Devon, the parish-church of which town, was once a cathedral, and the suffragan bishop of the diocese of Exeter, has for his title "Bishop of Crediton." It was from here that Boniface went as first Christian Missionary to Germany, and the scenes in his life are depicted in the great east window. The old meeting-house with its high slanting roof, as we first knew it, with its high box-pews, and canopied pulpit, with thick lead on the gallery stairs, was a perfect specimen of a meeting-house of the 18th century. About thirty years ago it was modernised. But this was the scene of John Johns' first ministry. Dr. Odgers at the re-opening referred to the way in which Johns and a Catholic priest together sacrificed their lives in giving aid, in a cholera epidemic in Liverpool.

"In the Cross of Christ I glory" recalls Sir John Bowring's bust in George's Meeting, Exeter. We knew Lady Bowring and heard from her much that was interesting concerning Sir John.

Who is there who does not know "Nearer, my God, to Thee," by Sarah Flower Adams, the authoress of other well-known hymns, and the sketch devoted to her makes her hymns all the more interesting.

Theodore Parker finds a place in this book, and the hymn specially selected is "O Thou great Friend to all the sons of men,"—which hymn the compiler does not tell us was introduced into England by the Rev. Alex. Gordon, an old College chum of whom was Ambrose N. Blatchford, a native of Plymouth, educated at Tavistock and whose life's ministry was at Lewin's Mead, Bristol. He has given us a great number of hymns the most widely known is "Softly the Silent Night."

William George Tarrant was no doubt to many among us, until a few years ago, a familiar figure at big meetings. The children will know him by his hymn, "With happy voices ringing."

The list of hymn writers dealt with will be found in the advertisement. One name, does not appear in the list, but he wrote many

hymns—the Rev. T. W. Chignell, of Exeter.

The book is an exceedingly delightful and attactive one, most suitable as an introduction to Unitarian literature, and among our own members would give fresh interest to many of our hymns.

"The Independence of the Celtic Church in Ireland," W. S. Kerr, B.D., Archdeacon of Dromore, London, S.P.C.K., 2/6.

This is a book, which because of the pronouncement of Cardinal M'Rory, has set going a correspondence in Ulster Newspapers which still continues. On page 84, the Archdeacon writes, "Ireland had an ecclesiastical partition thirteen centuries ago! The Ulster Orangemen can claim high and ancient precedents for some of their antipathies;" which is to say that the section of Ireland, following the tradition of St. Patrick, did not acknowledge the Papacy. In the term Papacy of course is summed up the essence of Roman Catholic exclusiveness. That, for centuries Ireland was free from the Roman obedience, that indeed by the Roman Church, the Celtic Church in Ireland was regarded as heretical, is the purpose of this book to show. The common idea that the Pope of that period, Celestine received St. Patrick in Rome and commissioned him to go and preach the faith in Ireland, is represented as having very doubtful basis, in fact, very strong evidence is brought against it; even if it were so, however, the Bishop of Rome at that time had not the supremacy, which in later centuries became his. It is maintained that St. Patrick (like St. Peter) never was in Rome, that in Gaul St. Patrick was ordained presbyter; but, news arriving of the death of Palladius who had attempted without success to be missionary in Ireland St. Patrick was consecrated bishop, by a celebrated bishop named Amatores, took ship and came to Britain. A vast amount of material is examined and sifted and Archdeacon Kerr must have been put to great and prolonged labour to have accomplished the work. "In the Book of Armagh is found a section entitled 'Dicta Patricii'—sayings of Patrick. "Let every Church which follows me sing 'Kyrie Eleison, Christe Eleison.'" This is strongly challenged. We were however of opinion that this was the oldest remnant of primitive liturgy in the Christian Church, and that the Church of England still retains it in "Lord have mercy upon us," "Christ have mercy upon us." Archdeacon Kerr denies that it had any place in the old Celtic liturgy, or was in use at all until long after Patrick's time;—a strong point in defending the independence of the Irish Church. J.B.

MISS JANE BRUCE.—A Centenary.

The whole Non-Subscribing Presbyterian Church of Ireland will join in the chorus of congratulations which Miss Bruce received at her residence, "The Farm, Belfast," on January 18th, her 100th birthday. There has probably been no century in history during which the civilised world has passed through so many intellectual and social changes, and Miss Bruce has had the rare experience of seeing them all. It is not easy to realise the immense difference between the Ireland of 1832 and 1932, but it is interesting to record that Miss Bruce was born within two years of the exciting period in our ecclesiastical history when the Remonstrant Synod of Ulster was founded, and five years before the accession of Queen Victoria, and we are glad to know she is still in the enjoyment of health and vigour to a wonderful degree, and has not relinquished her interest in affairs, religious, educational and social; she can still be seen having her motor run in the company of Miss Hutton, her niece, who has been her intimate companion at the Farm for some years back. With Miss Hutton too she has continued to attend special events at our Domestic Mission in Belfast and within the last month she distributed the prizes to the children at a very interesting function in the Whitla Memorial Public Elementary School, which owes much to Miss Hutton's fostering care, and she had a lively appreciation of the Pageant of Empire which was given on that occasion.

She has been connected all her life with the First Church, Belfast, of which her grandfather, the Rev. Dr William Bruce, was minister from 1790-1841, and her father, the Rev. William Bruce A.B., from 1812-1867, and whose memorials stand within its venerable walls. These ministers remain among its high traditions. The Bruce family has been settled in the North of Ireland for centuries and like many others came originally from Scotland, claiming descent indeed from King Robert the Bruce, the liberator of his country in the early 14th century. It was in 1567 that the Rev. Michael Bruce left the land of his birth and became minister at Killinchy.

It is worthy of note that Miss Bruce was one of the original governors of the Thompson Memorial Home, Lisburn, built and endowed by the late Mr. James Bruce, D.L., J.P., her

cousin, and took part in the foundation of the Belfast Domestic Mission, while among hospitals, the Royal Victoria, the Maternity, and the Children's hospital, have had her particular interest.

The Centenary has called forth cordial greetings from many quarters including the Press of the City of Belfast, where she is a notable figure, the Domestic Mission, the First Church Branch of the Women's League, and the congregation of the First Church, which sent the following letter :—

January 18th, 1932.

Dear Miss Bruce,

The minister and congregation of the First Presbyterian Church, Belfast, cannot let the occasion of your 100th birthday pass without offering you their most cordial congratulations on so rare an event. It is with pride and pleasure we recall your connexion with the church through all that period, for your grandfather, the Rev. Dr. William Bruce, was its minister from 1790-1841, and your father, the Rev. William Bruce from 1812-1867, so that you may be said to have been born into it. Such a record of family association, still happily continuing, is a precious possession to the church which you yourself have served in days gone by and in whose welfare we are glad to think you are still deeply interested.

We would assure you that though no longer able to join in our Sunday worship you are not forgotten and are held by us in the warmest regard, and we pray that in the eventide of your long day God may lead you in green pastures and beside the still waters, and that His blessing may rest richly upon you.

Yours very sincerly,
R. NICOL CROSS, Minister.
ROBERT MCCRUM, Chairman.

In addition to above the Moderator of the Non-Subscribing Presbyterian Church sent a letter of congratulation from the members of our Churches in Ulster.

The following message has been received from the King and Queen at Sandringham :

Dear Madam,

The King and Queen have heard with interest that you will celebrate your hundredth birthday on Monday, the 18th of this month, and I am desired to convey to you their Majesties' sincere congratulations and good wishes on this memorable anniversary. Their Majesties trust that you are in good health and able to celebrate the occasion with your family and many friends.

Yours very truly,
A. H. L. HARDING,
Private Secretary.

OBITUARY.

Miss Sara M. Bailie, of Larne

The announcement of the death of Miss Bailie was received by a community reaching far and wide, with feelings of deepest regret and sorrow. With a fortitude that was exemplary, and a spirit that never surrendered she endured for a long time a most painful illness; latterly an utter weakness supervened, and on Sunday, December 20th, she passed away. Miss Bailie's interest in the welfare of our congregation was sincere and practical —the outcome of a loyal and simple devotion to the faith of her fathers. She believed in getting things done. She was a member of our church committee, and seldom, while her health permitted, was she absent from a meeting. In the Sunday School Miss Bailie was an invaluable worker, for years assisting in the Kilwaughter School, and then as faithfully in the Larne School. And all the time her service was of a self-effacing nature, giving praise to others that might have well been her own. Throughout our congregations generally Miss Bailie was well known, for her concern for all that pertained to our group of churches was wide and intimate. Just shortly before she died, she was preparing to start a scheme to assist the Bodel-Mackenze Fund, and almost her last conscious thought was of others rather than of herself.

The immense concourse of people of all Christian denominations that accompanied her mortal remains to their last resting place in Kilwaughter cemetery on December 22nd, testified to the respect in which personally, and as a member of a much respected family she was held. The service at the Smiley Cottage Hospital, where she died, and at the graveside was conducted by her minister, Rev. John Begg, assisted by Rev. W. G Marsden. On Sunday, 27th December, feeling tribute was paid to Miss Bailie's memory by the minister and people of this congregation, and tokens of sympathy expressed on behalf of her sorrowing relatives.

Subsidy Fund.—Contributions gratefully received by the Manager, Rev. G. J. Slipper, 7 Trevor Hill, Newry.

REPORTS.

Ballyhemlin.—School prizes were distributed on Sunday, January 3rd, by F. M. Allen, Esq.

Glenarm.—A children's party was held here on Tuesday evening, 29th December, at 4 p.m. We were pleased to see several members of the congregation present, some of whom came a considerable distance and assisted in entertaining the young people. After tea, an adjournment was made to the large room adjoining the church, where book prizes were distributed to 32 scholars in attendance at the Sunday school. Out of a possible attendance of 50, Eveline Robinson, Samuel Robinson and Annie Robinson tied with 49 marks; Margaret Robinson (a), Anna Robinson and Margaret Robinson (b), Vennel Street, had 48 marks; Peggy Pullin, 42 marks; and John Galbraith, 41 marks. The above were placed in 1st class. For superior answering in "Christian Catechism," Margaret Robinson and Anna Robinson were bracketed equal with 44½ marks, Eveline Robinson with 43 marks being next in order of merit. Games of various kinds, interspersed with songs and recitations, helped those present to spend a pleasant evening. One lady with a gramophone, another with a fiddle enlivened the proceedings. The minister proposed a hearty vote of thanks to the performers, and Mr. Wm. Robinson to the tea-makers. This was seconded by Mr. James Robinson, Glenarm; and carried by acclamation. The meeting was brought to a close by the singing of "Auld Lang Syne."

All Souls,' Belfast —"The Sunday school party on New Year's Eve was the usual success, and was much enjoyed by both children and adults. After tea, games were played, prizes distributed, and the contents of the "post bag" handed round. With regard to the Sunday school itself, there is still plenty of room for an increase in the number of scholars. There are young people connected with the congregation who should be members of the Sunday school, and we shall be pleased to give them a welcome. The new Sunday school Secretary is Mr. F. M'Cartney, who has kindly undertaken the office resigned recently by Miss A. F. Montgomery, whom we thank for her loyal services to the Sunday school during the last few years. To Mr. M'Cartney who has fittingly accepted an office held for so long by his highly respected father, we offer a warm welcome." (Calendar.)

Larne and Kilwaughter.—On Sunday, December 13th, an audience that crowded the ample seating capacity of the Old Presbyterian Church, listened with evident interest and appreciation to a fine performance of "The Messiah." A standard of excellence was set in the opening tenor solo by Mr. Adam Donaghy, of Belfast, whose fine, clear enunciation of "Comfort ye my People" and "Every Valley" gave initial value to an Oratoria, the music of which is surely one of the noblest tributes of art to religion. Under the able leadership of Mr. Gordon, choirmaster, a well-balanced choir of about 40 voices rendered a number of the favourite choruses. Their singing of "Surely He hath borne our Grief" was particularly fine, and in the "Hallelujah" chorus, during which the audience stood, a splendid scene of climax was achieved. The Soprano soloist, Mrs. J. K. Murphy, of Comber, conveyed all the loveliness of her very pure voice in the recitative "Come unto Him," nor did she fail to please in the aria "I know that my Redeemer Liveth." Then came the gracious setting for the contralto in "He shall feed His Flock," and, calling for an entirely different emotional expression "He was despised and rejected." In these, apart from others, Mrs. W. R. Drummond (Larne), revealed her art of interpretation, and the richness of her contralto voice. Mr. Gordon in addition to his service in conducting the choir, took a personal part as Bass soloist. Seldom have we heard that difficult aria "Why do the Nations so furiously rage together" rendered with more masterly ease and command. There was the aptness of the master in the control of voice and expression. The choir and the soloists were indebted to the organist for her splendid accompaniment of the whole work. Mrs. Gordon's duty was an arduous one, but from start to finish her management of the organ was a delight to all. The programme outlined for 1931-32, by the Larne branch of the Women's League, provides a variety of interest and entertainment. Worthy of mention was their meeting on December 16th, it took the form of a "gift night," when the festive spirit of the season was fairly caught by the gay decorations of the schoolroom and the presence of a well laden Christmas tree. An enjoyable programme of music and song was carried through, followed by a kindly cup of tea, then at a magic hour, Father Christmas in traditional garb appeared, to distribute to his (perhaps this time it was her) grown up

young people the bounties from the tree. Truly an evening which everyone voted to have been a real pleasure. It is not easy in these days to make popular attraction of a concert, yet on December 3rd, Miss N. Huxley, one of our enthusiastic young people, was able to arrange a concert which proved so successful that the audience could scarcely be accommodated in the schoolroom. It was a splendid tribute to Miss Huxley's popularity and to the efficiency of her organisation, a number of the items were given by young people whom she had herself trained. Our thanks are due to her, already she is busy training the choir of the Sunday school for the forthcoming Festival, where her friends wish her every success.

Holywood.—The annual Sunday School soiree was held on New Year's Eve, December 31st. The scholars, to the number of 60, met for tea at 7 o'clock, and at 8 o'clock the schoolroom was filled by parents and friends who gathered to see and hear an entertainment given by the children, the distribution of the awards won by scholars during the past year, and to enjoy the delight of the little ones in receiving gifts from a Christmas Tree handed to them by a real live Father Christmas (Mr. W. Shannon). A number of the smaller children, trained by Mrs. F. A. Robinson, gave a pretty fairy play called "The Changelings," and others taught by Miss Ena Meneely rendered a little sketch entitled—"LUCY Lockett." Both were greatly appreciated. Some of the bigger boys, under the direction of Mr. W. J. Harvey, performed an amusing sketch, "A Crazy Old Bachelor," which "brought down the house." Three boys, also tutored by Mr. Harvey, sang a heartening ditty, 'There's a good time coming.' During an interval in the entertainment, Miss L. Patterson graciously presented the prizes to the successful scholars, and, as a representative of an old and much esteemed Holywood family associated with the congregation, received a hearty reception. The Minister, who presided, gave a brief report of the Sunday School and thanked the teachers for their loyal services. Thanks were accorded to Miss Patterson, Mrs. Robinson and Mr. Harvey for organising the evening's programme, to the many willing helpers, and to Lady Kennedy for the gift of the Christmas Tree.

Mountpottinger.—The annual New Year party in connection with the Sunday School was held on Friday, January 15th. The proceedings opened with tea for the scholars and teachers which was followed by the distribution of book prizes for attendance during 1931, the chair being occupied by the minister. Mr. A. Forrest who kindly undertook to hand over the prizes addressed the scholars on the subject of books. In the course of his remarks he laid stress on the idea that books should be treated as friends and every care taken of them in view of the great amount of thought and labour expended in their preparation. The schoolroom was well filled for the second half of the evening which was devoted to an entertainment by the newly-formed Nigger Minstrel Troupe from our Moneyrea congregation under the direction of Rev. J. D. Davies The programme proved very acceptable and the Troupe showed that with added experience (this was only their second public appearance) they will become a first-class body of entertainers.

Belfast Domestic Mission.—During the Christmas season the mission was a hive of activity. The ladies' committee received contributions from members of the Needlework Guild and packed 30 parcels of clothing for mission members. Grocery parcels numbering 24 were dispatched to mission families through Mr. R. M. Laird. On December 19th, the children's party was held, a christmas tree, a visit from Santa Claus and the distribution of prizes for attendance, not to mention the tea, all combined to make the gathering a happy one. On the afternoon of the 21st, the Women's League had their Christmas gathering, enjoying the hospitality of the All Souls' branch of the Women's League, and in the evening, over 70 members of the Junior Social Service Girls' Club and the Play Centre members gathered for tea and games. On the 22nd, 60 Senior Club members were entertained. On the 23rd, the Mission Choir held their Christmas revels and on Christmas day the Mission Hall was open for any who desired to meet there and 18 young people availed themselves of the invitation and tea and games were enjoyed. On January 8th, the management committee provided the refreshments for a New Year's social gathering of mission members. Mr. E. R. Jackson took the chair in place of Rev. R. N. Cross, who was prevented from attending, and a programme was provided by Miss Florence Newman, A.T.C L., the vocalists being Miss E. Frost, Miss A. Newman and the Stanhope Street Male Voice Quartette. The first part of the programme was in the hands of Miss Nan Newman and the Junior Dramatic Society of the First Church who presented "A Masque of Christmas Eve" which was greatly appreciated.

Mountpottinger Women's League.—A Xmas Sale and Cake Fair was held on Friday, 11th December, which realised £53 and we are very grateful to all friends who encouraged us by their presence and assistance in helping to clear the stalls, also to those who so generously sent subscriptions and articles for sale. Mrs. Eustace Thompson, Cairncastle, presided, and Miss Praegar, H.R.H.A., of Holywood, performed the opening ceremony. The Rev T. H. Ewbank introduced the ladies to the assembly, and expressed the church members' appreciation of their kindness in coming to help us in our effort. Mrs. Thompson said it always gave her pleasure to come to Mountpottinger schoolroom as it brought to her memory her friendship with the late Mr. Hugh Lamont Orr with whom she often had very interesting nature talks. Mrs. Thompson then called upon her cousin, Miss Praegar, to perform the opening ceremony. Miss Praegar in a delightful little speech in which there was every encouragement and good wishes for the welfare of Mountpottinger, declared the sale open. Mrs. Ewbank proposed a vote of thanks to Mrs. Thompson and Miss Praegar for so kindly giving their time to us, and in the course of her remarks said that both ladies created a sphere of happiness wherever they went. Mr. Harold Thomas seconded the vote of thanks and expressed the appreciation of the church committee to the Women's League for their efforts in making it possible to have a sale. Master Wallace Russell and Master Harry Gardner presented a specimen of Irish Linen to each of the ladies. In the cake competitions, prizes were won by Mrs. Hume, O.B.E., and Miss Quigg.

First Church and Mountpottinger branches of the Women's League have joined in arranging a Lecture to be given in Central Hall by Mr. R. T. Welch, M.Sc. M.R.I.A., to be held on Monday, 8th February, at 8 o'clock. Subject :—"Scenery and Peasant Life in Ulster," illustrated by lantern slides. Admission 6d. Tickets may be had at Rosemary Street Depository, or from members of the two churches.

LEAGUE HOUSE, 18 DEVEREUX COURT, STRAND, LONDON, W.C.2.

Open to members of the Women's League, and Women and Girls belonging to our Congregations.

BED, BATH, AND BREAKFAST, 5/-.

APPLY, giving a few day's notice to: **MISS HERMANN, The Warden.**

Moneyrea —A very successful Xmas party was held in the Lyttle Memorial School on Xmas Eve, Thursday, December 24th, when all the scholars as well as adults were entertained to tea, followed by an excellent concert. The Sunday school teachers and other ladies interested in the Sunday school presided at the well-laden tables. The children arrived for tea at 6-30 p.m. and the adults came at 7. The concert commenced at 8 o'clock when the manager, Mr. Hugh Frame, occupied the chair. The children taking part were trained by Mr. T. J. Millen, Misses M'Chine and Patton whose patient and finished preparation was crowned with success. The children performed remarkably well. They were responsible for Part I. of the programme, which included :—Chorus, "Bound for the Rio Grande," by the scholars; Song, "The Aeroplane," by Infants; Recitation, "Six-times Nine," Maggie McFarland; Song, "At the Zoo," by the Senior Girls; Song, "The See-Saw," by the Boys; Song, "Under the Sea," by Infants; Song, "Spring time in Ould Ireland," by N. McBriar; Dance, "Hornpipe," J. Dunne; Recitation, "Which one was right?" Meta McKibben; Japanese Fan Song, by the Girls; Dialogue, "Look on the bright side," in character, Jessie Hughes and Meta McKibben; Song, "Dashing away with the Smoothing Iron," by Senior Girls; Song, "That old fashioned Mother of Mine," Molly McConnell; Dances (1) Dutch Dance, (2) Spanish Dance in character, Jean Dunn; Three Choruses, "John Peel," "How the animals went into the Ark," "Swanee River," by the scholars. Part II. of the programme was in the hands of the Moneyrea Negro Minstrels—a troupe of artistes who gave an excellent performance, including characteristic songs especially the Moneyrea song, with mandoline and ukelele, clapper and cymbal accompaniment, dialogues, stump speeches, cross talk and plenty of humour, in their plantation scene. The troupe consisted of the following members—James Maxwell, Sam Maxwell, George Doyle, William Fisher, Bob Hill, Sam Millen, Hugh Millen, Bertie Miskelly, B. McCartney, B. Smith, Sam Girvan, Leslie Boyle. Pianist, Rev. J. D. Davies. This was followed by the presentation of prizes to the Sunday scholars by the chairman, who also very generously supplied and presented Bertie McCullough with a handsome silver medal for 5 years full attendance at the Sunday school. The party ended with a vote of thanks to the chairman, ladies, teachers and artistes for their warm interest and help in making the party so enjoyable and successful.

Banbridge.—The Annual Scholars' party was held in our Dunbar Memorial P.E. School on New Year's Eve. As usual it was a most happy event, everything being done that was possible to do to give all present a real jolly time. There were games, dances —and one game in particular, a sort of egg-and-spoon race (with golf balls and match boxes) which caused great amusement to participants and onlookers alike. Of course we opened with grace, and an excellent tea expeditiously served by the ladies, and then the distribution of prizes earned by good attendance at Sunday School and Bible Class. The minister's opening remarks elicited the fact that better attendance had been secured than ever—and also that the school was larger. Mrs. Bell—always a loyal supporter and lover of her church—graciously distributed the prizes. Then came Father Christmas with a box full of 'all sorts.' Mr. Victor Bryans could tell us something about this venerable figure. There were one hundred gifts which nearly went the round. It was a happy party, all too soon brought to an end by the singing of the National Anthem and pronouncing the Benediction.

Crumlin.—The second annual children's tree-party was held on December 21st, Twenty children took tea at 4-30 and indulged in rollicking games until about 6-30. Just before 7-0, Father Christmas paid us a visit, and going up to the fine fir tree in the schoolroom he distributed the toys he had beforehand secretly hung upon its branches, more games and high jinks, then about 8-0 some children departed and a dozen or so grown ups carried on the fun for another hour. No one needs thanks for making it all possible—the pleasure given all round is thanks enough. But we did not forget others in our happiness, before leaving the tea-table, the children were told about the tea-splash Mr. Ratter gave to some Khasi boys (Unit. Monthly) and gladly gave a penny each towards future tea-splashes. In addition the congregation for the second year has taken collections for Khasi Hills Unitarians. Free-will offerings were made on the last Sunday of the old and the first of the new, and these with the children's offerings amounted to £1 2s. 6d. The congregation is not one of the largest, but these things seem to show a definitely growing interest in our Unitarian Missionary work.

Correction.—In December issue—correspondent's error—date of trustee appointment not 22nd November, but 29th.

Stanhope Street Branch.—During the first part of the winter session this branch of the British League of Unitarian and other Liberal Christian Women has met weekly with an average attendance of 28. The opening tea was provided by Miss Bruce and Miss Hutton, and the Xmas tea by the All Souls' branch of the Women's League. Miss Bruce was present at the Xmas Social and a delightful entertainment was provided by Mesdames Hamilton, Hay and McGee, with the Misses May King and Agnes McMurray in speciality dancing, while Miss Eileen Miller pleased everyone with her verse speaking. During the session addresses have been given by Mr. Ernest Geary on the Rescue work of Dr. Barnardo's Homes and by Mrs Angus Robinson on the work of the Belfast Midnight Mission.

The Quarterly Meeting was held on Thursday, January 21st, commencing with a service in All Souls' Church, Elmwood Avenue, Belfast, at 4-30 p.m., conducted by Mrs. Price Jones, of Crumlin. After tea, which was served in the Rosemary Hall, Elmwood Avenue, Miss Florence Irwin gave an address on "Old Cookery Books and Native Ulster Cooking." In the evening members of the District League were entertained to a New Year's party by the 1st Church branch in the Central Hall, Rosemary Street.

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Incarnation.

"What is Divine Immanence? It is the essential impulse or thirst of God for self-expression in a wholeness which is the Universe, and the life which is progressively manifesting throughout its various aspects. To realise this is imperative to the full understanding of life—nay, it is life's very meaning and essence. We may say, too, that it is the doctrine of the incarnation in a phrase. For if 'man is the Universe writ small,' Christ is man writ large, and is therefore the climax of that unity of life which is both man and the Universe. 'God sleeps in the stone, dreams in the vegetable, wakes in the animal, is self-conscious in man, and reveals His moral nature in the Perfect Man;' is Wilberforce's expansion of a well-known dictum which shows the Incarnation to be in ordered relation with the divine processes in other departments of the world. It is seen, in the light of this principle, to be the most natural, because the most inevitable, event in human history. No miracle is required to explain the coming of ideal Manhood to fruition in the Perfect Man, since his condition is the goal towards which Creation is winning its slow and painful way. The miracle would rather have been if such an event had not happened. . . . . Christ is not the contradiction of nature, but its fulfilment." Charlotte E. Woods.

— The Unitarian and —
Free Christian Laymen's League.

——:o:——

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MARRIAGE.

GIBSON—ANDERSON.—On December 26th, 1931, at Ballyhemlin Meeting House, by the Rev. John Barron; Robert James Gibson, of Bangor, Co. Down, to Cynthia Anderson, of Ballyhalbert.

DEATH.

DARBISHIRE.—January 12th, 1932, at 2c Huskisson Street, Liverpool, aged 83 years, Mary Darbishire, daughter of the late Mr. and Mrs. James Mather Darbishire, of Belfast and Liverpool. No flowers by request.

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——:o:——

"Come all ye that sorrow, and enter with me into the abode of enlightment and into the shades of immortality. Let us gaze on the everlasting light, the light which gives comfort, the light which purifies. The resplendent truth shines gloriously and we can no longer be blind, nor is there need to grope in the abysmal darkness. We shall quench our thirst, for we shall drink deep at the bubbling fountain of wisdom."—*Krishnagi.*

In the rush to print and publish the Magazine before Christmas an error in the date of the Disarmament notice at the top of front page occurred and was not detected by the proof reader. The date should have been Sunday, January 3rd, and not Wednesday, as printed. We regret the error and tender our apologies.

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